to make up the substance of the body.) —Moreover, if to forms qualities be likewise superadd-ed, of which it is consentaneously also resolved by the Platonists, *on al* Timor^c acywjuarot, that qualities are incorporeal,—as if they were Aicmous, so many spirits possessing bodies; I say,

cap. 11. [In- . i • /» *t**i i • - j-i

d.mPhi- in this way of philosophizing, the no-tions of body and spirit, corporeal and incorporeal, are so confounded, that it is impossible to prove any thing at all concerning them; body itself being made incorporeal (and therefore every thing incorporeal); for whatsoever is wholly compounded and made up of in-corporeals, must needs be itself also incorporeal.

Furthermore, according to this doctrine of matter, forms, and qualities in body, life and understanding may be supposed to be certain forms or qualities of body. And then the souls of men may be nothing else but blood or brains, endued with the qualities of sense and understanding; or else some other more subtle, sensitive, and rational matter, in us. And the like may be said of God himself also; that he is nothing but a certain rational, or intellectual, subtile and fiery body, pervading the whole universe ; or else that he is the form of the whole corporeal world, together with the matter making up but one substance. Which conceits have been formerly entertained by the best of those ancients, who were captivated under that dark infirmity of mind, to think, that there could be no other substance besides body.

But the ancient Atomical philosophy, settling a distinct notion of body, that it is <WraroV avrn-v-TTOV, a thing impenetrably extended,—which hath nothing belonging to it but magnitude, figure, site,